the Beacon



JULY 1966

VOLUME XLI NUMBER 10 JULY-AUG. 1966

The Beacon

A magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life.

THE SCIENCE OF INVOCATION/EVOCATION ... 289
THE USE OF THE GREAT INVOCATION Djwhal Khul 290
PARACELSUS — DOCTOR AND OCCULTIST Phyllis S. Lean 293
POINTS OF THE COMPASS — (X) Blodwen Davies 298
ESOTERIC TRAINING AND PSYCHIC UNFOLDMENT M. E. Haselhurst 302
WHAT'S RIGHT WITH THE WORLD? — PART II A. J. Rydholm 305
THE THREE DEPARTMENTS OF HIERARCHICAL WORK ... ... Mary Bailey 31
THE MASS OF HUMANITY AND THE MEN OF GOODWILL ... ... Foster Bailey 313
METAPHYSICAL PARALLELS OF *THE STUDY OF VALUES* ... ... Leonard Zusne 315
WORLD PEACE ... ... Kay Clementson 317
A SPIRITUAL DIARY ... ... B.R.L. 318
THE VISION 318
BOOKS AND PUBLICATIONS 319

EDITORS: Foster Bailey
Mary Bailey

ASSISTANT EDITOR: Marguerite Spencer

The editors do not necessarily endorse all statements made by individual authors in these pages

PRICE: Six issues ... ... U.S.A., $3.50
U.K., £1 5s
Single copy ... ... U.S.A., 60 cents
U.K., 4/6

Countries outside the sterling area the equivalent of the U.K. price (a free sample copy may be obtained on request)

Published by Lucis Press Limited, 128 Finchley Road, London, N.W.3., U.K.

U.S.A. address: Lucis Publishing Company, 866 United Nations Plaza, Suite 566-7 New York N.Y. 10017

Printed and made in Great Britain by Krisson Printing Ltd, London N W 10

EDITORIAL

THE SCIENCE OF INVOCATION AND EVOCATION

AT THE end of the age, and because of the Christ's profound service to humanity at the inauguration of the era of Pisces, we are now developing a new science, the science of invocation/evocation. In time, and as the esotericists of the world become skilled in its practice, this science will have as great an effect on the evolution of human consciousness as the physical sciences now have on man's capacity to develop the material resources of this planet.

The science of invocation/evocation is one aspect of the science of occultism. It relates to energy flow and circulation and to a subtle stimulation of consciousness by subjective stimuli. While this science can be deliberately cultivated to some extent, it also develops spontaneously as the soul infuses the personality instrument and the energies of the spiritual Triad (the spiritual will, the intuition and the higher mind) establish communication. Radiation is characteristic of the soul and magnetic potency of the Triad. The two in communication set up a magnetic field in consciousness which is the basis of what we call 'spiritual livingness' and the dynamic force within the invocative/evocative process.

Each invocative life affects through radiation and magnetism all other units of life within its radius. So the subtle sciences can influence the mental perception of those engaged through physical science in exploring and experimenting with new ways to benefit the daily lives of human beings.

Two thousand years ago the Christ anchored 'the first gossamer thread of the will of God on earth'. Through the fusion of his own will with the will of God he established the first clear contact between Shamballa and Hierarchy, which is the linking thread between the head centre and the heart centre of Sanat Kumara. This is the higher correspondence of the antahkarana bridge in the individual which unites the spiritual Triad with its soul-infused personality and brings the spiritual will into prominence as a dynamic factor in the working out of soul plan. The self-renunciation of the Christ, and the planetary act of communication he established, have over the centuries nurtured the lower correspondence in the more spiritually advanced man. This has brought him finally to the point where he can intelligently, lovingly, and willingly co-operate in the evocation of the soul in humanity, reinforcing the function of the Hierarchy and the Christ to evoke the spiritual will.

At a supreme point of planetary tension in 1945, therefore, the Great Invocation used daily by the Christ and the Hierarchy was released to mankind. Humanity itself can now participate in the spiritual progression of all life within the planet through the invocative energy relationship building between the mind, the heart, and the will of God with the minds, the hearts, and the little wills of men. No one can use the Great Invocation regularly without experiencing profound changes in his own life. Neither can it be used by increasing thousands of people all over the world, as it is today, without affecting human attitudes of mind and heart and the relationships between men and between nations.

In creating the new civilisation and culture of Aquarius, and in building the forms to carry the life of new age energies, the Great Invocation and the science of invocation/evocation are our master tools.

The Use of the Great Invocation

by Djwhal Khul

Invocative appeals to the Deity have been used from times immemorial. Now we have an invocation which is unique in that it combines in a mighty triangle of energies the Will of the Father, the Love of Hierarchy and the service of humanity.

SOME time ago I gave out to the world, under instruction from the Christ, an Invocation that is destined to become of major usefulness in bringing about certain great events. These are:

1. An outpouring of love and light upon mankind, from Shamballa.

2. An invocatory appeal to the Christ, the Head of the Hierarchy, to reappear.

3. The establishing on earth of the divine Plan, to be accomplished willingly by humanity itself.

Incidentally, these three events are relatively near and will be brought about by a conscious working out of the immediate phase of the plan, which it is the divine intention to bring about to a certain extent, before the reappearance of the Christ. The establishing of right human relations is the immediate task and is that phase of the Plan of Love and Light to which humanity can most easily respond and for which they are already evidencing a sense of responsibility.

Little attention has been paid to the factor of invocation as expressed by the people of the world; yet down the ages the invocative cry of humanity has risen to the Hierarchy and brought response. Some day a scientific study will be made of the great world prayers, spiritual statements and invocative appeals and their relation to world events; this relationship will become illuminatingly apparent and the result will be a closer linking of earth and the spiritual centres of love and life. This has not yet been done. Let me illustrate: the spiritual statement by Shri Krishna, to be found in the Lord's Song, the *Bhagavad Gita*, was an announcement, preparatory to the coming of the Christ. In that Song he says:

> 'Whenever there is a withering of the Law and an uprising of lawlessness on all sides, then I manifest myself. For the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law, I come to birth in age after age.'

In the lawless and wicked period of the Roman Empire, the Christ came.

Another instance of a notable and most ancient invocation is to be found in the *Gayatri* where the people invoke the Sun of Righteousness in the words:

> 'Unveil to us the face of the true spiritual Sun, hidden by a disc of golden light, that we may know the truth and do our whole duty, as we journey to thy sacred Feet.'

To this we should also add the Four Noble Truths, as enunciated by the Buddha and which are so well known to all of us, summarising as they do the causes and the sources of all the troubles which concern humanity. There are many translations of these truths to which I have referred; they all convey the same longing and appeal and they are all essentially correct as to meaning. During the Jewish dispensation, there was given a statement as to human conduct in the words of the Ten Commandments; upon these, human law has been based and upon them the laws governing the relationships of people in the West have been founded. It has eventuated in a somewhat narrow conception of Deity; these Commandments are didactic and present the negative angle. Then Christ came and gave to us the fundamental law of the universe, the law of love; he also gave us the Lord's Prayer with

its emphasis upon the Fatherhood of God, the coming of the Kingdom and right human relations.

Now the Great Invocation, as used by the Hierarchy itself, has been given out to the world. So reactionary is human thinking that the claim made by me that it is one of the greatest of the world's prayers and is on a par with the other voiced expressions of spiritual desire and intention will evoke criticism. That is of no importance. Only a few, a very few, in the early days of Christianity employed the Lord's Prayer, because it needed recording, expression in understandable terms, and adequate translation before its widespread use became possible. That effort took centuries to accomplish. Today, we have all the facilities for rapid distribution and these have all been employed on behalf of the Great Invocation.

A Method of Integration

The uniqueness connected with the Invocation consists in the fact that it is, in reality, a great method of integration. It links the Father, the Christ and humanity in one great relationship. Christ emphasised ever the Fatherhood of God and substituted it in place of the cruel, jealous tribal Jehovah of the nation to which he had gone for a physical vehicle. Christ was a Jew. In the 17th chapter of St. John's Gospel, which is another of the major spiritual statements of the world, Christ emphasised the relation of the Christ-consciousness to the consciousness of Deity itself. He linked the concept of the Monad to the fully developed soul-infused personality, and the underlying unity existing between all beings in all forms and the Father. The possibility which he there expressed still remains distant, except in connection with the spiritual Hierarchy; it is good, however, to remember that they have achieved a goal towards which all true disciples and initiates are working. The Great Invocation relates the will of the Father (or of Shamballa), the love of the Hierarchy, and the service of Humanity into one great *Triangle of Energies;* this triangle will have two major results: the 'sealing of the door where evil dwells', and the working out through the Power of God, let loose on earth through the Invocation, of the Plan of Love and Light.

This is no idle dream. From the angle of the human consciousness, the vehicle of Light is, first of all, the great educational systems of the world, with their capacity for improvement and for the extension of science along the lines of the betterment of mankind, and not for its destruction as is so oft the case today; to this must be coupled the steady changing or conversion of scientific attainment, by the enlightenment which wisdom brings; this has in the past safeguarded human aspiration and human progress into light. In the light which enlightenment brings we shall eventually see Light, and the day will come when thousands of the sons of men and countless groups will be able to say with Hermes and with Christ: 'I am (or we are) the light of the world.'

We are told by the Christ that men 'love darkness rather than light because their deeds are evil'. Nevertheless, one of the great emerging beauties of the present time is that light is being thrown into every dark place, and there is nothing hidden which shall not be revealed.

When we invoke the Mind of God and say: 'Let light stream forth into the minds of men, let light descend on Earth', we are voicing one of the great needs of humanity and, if invocation and prayer mean anything at all, the answer is certain and sure. When we find present in all people at all times, in every age and in every situation, the urge to voice an appeal to the unseen spiritual Centre, there is a fixed surety that such a Centre exists. Invocation is as old as the hills or as old as humanity itself; therefore no other argument for its usefulness or its potency is required.

The usual invocative appeal has hitherto been selfish in its nature and temporary in its formulation. Men have prayed for themselves; they have invoked divine help for those they love; they have given a material interpretation to their basic needs. The Invocation, lately given to us by the Hierarchy, is a world prayer; it has no personal appeal or temporal invocative urge; it expresses

humanity's need and pierces through all the difficulties, doubts and questionings straight to the Mind and the Heart of the One in Whom we live and move and have our being, the One who will stay with us until the end of time itself and 'until the last weary pilgrim has found his way home'.

The Basic Needs of Mankind

But the Invocation is not vague or nebulous. It voices the basic needs of mankind today, the need for light and love, for understanding of the divine will and for the end of evil. It says triumphantly: 'Let light descend on earth; may Christ return to earth; let purpose rule the little wills of men; let the Plan seal the door where evil dwells'. It then sums it all up in the clarion words: 'Let light and love and power restore the Plan on Earth'. Always the emphasis is laid upon the place of appearance and of manifestation: the Earth.

Already this Invocation is doing much to change world affairs, far more than may appear to your eyes. Much remains to be done. I would ask all students, all men of goodwill and all who are participating in the work of the Triangles and helping to build the network of light and goodwill, to do all that is possible to spread the use of the Invocation.

The Invocation has been sent out by the combined Ashrams of the Masters and by the entire Hierarchy; it is used by its Members with constancy, exactitude and power. It will serve to integrate the two great centres; the Hierarchy and Humanity, and to relate them both in a new and dynamic manner to the 'centre where the Will of God is known'.

from A TREATISE ON THE SEVEN RAYS, VOL. V, PP. 755-759

The Science of Invocation and Evocation entered a new phase when Christ came and presented himself before humanity; he then gave the teaching which summarised all the past and indicated the new aspects of the future teaching. He opened the door to the Way of the Higher Evolution, hitherto closed, just as the Buddha epitomised in himself the achievements of the Lighted Way and the attainment of all knowledge and wisdom. Christ, in opening this 'greater door beyond the lesser door', anchored, if I may so inadequately express it, the Will of God on Earth, particularly in relation to the consciousness of men. He lifted the entire Science of Invocation and Evocation to the mental plane and made possible a new approach to divinity.

from A TREATISE ON THE SEVEN RAYS, VOL. V, P. 524

Paracelsus . . . . Doctor and Occultist

by Phyllis S. Lean

This initiate, who so revolutionised the approach to medicine that he was forced to a life of wandering, maintained with that other persecuted Initiate that 'the Kingdom of Heaven lies within you'.

PARACELSUS, one of the most mysterious figures of the *Renaissance*, was born when Europe was held fast in the grip of the Roman Church, her constituent states ruled by the great temporal power, the Holy Roman Empire. Henry VII, soon to be succeeded by Henry VIII, was on the throne of England. Holbein was the fashionable painter, Erasmus the best known philosopher of the era. It was an age of ferment; Copernicus (1473-1543) had startled the world with his new astronomical convictions. Da Gama, Columbus and Magellan returned from their voyages with new knowledge of the shape of the earth so that the accepted cartography of the time became nonsense overnight. It was an age of bravery and adventure. Magellan had set off with 200 men in five little ships, scarcely bigger than ferry boats. Three years later he returned with one little ship and eighteen men, but he had sailed right round the world. Martin Luther, who died in 1546, was the protagonist of the religious reformation which was in the end to break the power of Rome.

Against this background of ferment, newness, discovery, there was born in the year 1490 in a Swiss village, a male child with an extraordinary string of names; Philippus Aureolus Bombastus von Hohenheim. He was the natural son of a nobleman and of a lady who was matron of a pilgrim hospital. His father appears to have had some medical training and later, when Philippus was about eight years old, he developed a practice as a physician. His mother dying when he was still quite young, the boy Philippus began a life of wandering and seeking, scorned, persecuted and derided wherever he went and finally dying in 1541, perhaps peacefully in his bed, perhaps, as some say, as the result of a tavern brawl.

Young Philippus studied metallurgy, chemistry and alchemy and finally graduated in medicine at the University of Vienna, soon to settle for post-graduate studies in the then famous Italian medical schools.

He travelled widely in Europe and the Middle East. Although the philosophy which he left to the world has much in common with Hindu thought, there is no evidence that he ever visited India or the Far East. Metallurgical studies had fascinated him and, for a time, he forsook medicine in order to gain practical experience as a miner in the Tyrol and in the tin mines of Cornwall.

In 1526, von Hohenheim, already known as Paracelsus, secured the appointment of Town Physician of Basle in Switzerland. There he met Erasmus. It was the custom in those days for authors, scholars and philosophers to give themselves a Latin name or a *nom-de-plume*, for all their books were written in Latin. Erasmus was really Gerrard or Gerritt, a wise old scholar from Rotterdam. He preached reason and forbearance in an age torn by the fiercest dissent on theological issues. Erasmus was a great friend of Sir Thomas More and, while staying with him in England, wrote *In Praise of Folly*. Because it gives us an interesting sidelight on the period, we quote from Van Loon's *Lives*:

> 'In this tiny opus of not more than a hundred pages Erasmus did what Voltaire was to do a few centuries later in his famous *Candide*. "Since the human race" so he argued, "insists upon being completely crazy; since everybody from the Pope down to the humblest of village priests, from the richest of men to the most miserable of paupers, from the fine lady in her silks and satins to the slut in her calico dressing-gown; since the whole world has firmly set its heart against using its God-given brain but insists on letting itself be entirely guided by its greed, its vanity and its ignorance, why in the name of a reasonable Deity should the few truly

intelligent people waste their time and their effort in trying to change the human race into something it never wanted to be?" "Let them be happy in their follies," he boldly proclaimed. "Don't deprive them of that which gives them more satisfaction than anything else, their sovereign power to make fools of themselves."'

Van Loon continued:

'This was the only direct broadside Erasmus ever fired at the hopeless conditions in which Europe was plunged by a Church which was unable to reform itself from the inside and by the men who were equally unable to reform it from the outside.'

That was Erasmus, enemy of cant, hypocrisy and deceit, Holland's noble contribution to the *Renaissance*, this Gerrard of Rotterdam.

And Philippus von Hohenheim, how did he become Paracelsus? The name means 'Above Celsus'. Celsus was a Roman scholar of the period A.D. 150 who wrote anti-Christian literature. His *True Discourse* disputes the whole story of Jesus and the miraculous events connected with his life and ministry.

Celsus the Platonist

Celsus was a Platonist and taught theories which are common coinage amongst present day occultists as, for example, the involution and evolution of life and the nature of the mother substance or primordial matter of the universe. Paracelsus further developed these theories as we shall presently see and therefore could with some justice claim the *nom-de-plume* Paracelsus. He did not, however, support the anti-Christian theories of Celsus for, all his life, Paracelsus was a devout Christian and profound Bible student, claiming that the Bible and Nature together taught him all he knew.

Paracelsus is frequently described as a Hermetic philosopher, the title being derived from the legendary Graeco-Egyptian Hermes Trismegistus who postulated the profound principle expressed so simply in the dictum: 'As above, so below'.

Hermes stated and Paracelsus repeated that man is a microcosm reflecting within himself the universe, the macrocosm, of which he is part.

Paracelsus is best known in history as a doctor and pharmacist. He claimed that doctoring is a gift of God and that the real art of healing could not be learned from books. Once he said angrily to a company of learned but stupid medicos: 'My beard knows more than your writers'. He achieved many remarkable cures and was, in consequence, adored by his patients and hated by the authorities.

His appointment as Town Physician of Basle carried with it a lectureship in medicine in the University. Paracelsus upset the apple-cart at once by lecturing in German in order that all who crowded his classroom might understand, rather than teach in the more scholarly, obscure and pedantic Latin which was considered correct in those days. His lectures were invariably expositions of his own experience, not a restatement of the theories of Galen and Avicenna. This serious break with the traditions of the medical schools landed him into more trouble. He exposed the pomposity of the doctors of his day: 'You are not professors of truth, but professors of falsehood'.

His pungent challenge, uttered four hundred years ago, has a strangely modern ring:

'You have entirely deserted the path indicated by nature, and built up an artificial system, which is fit for nothing but to swindle the public and to prey upon the pockets of the sick. Your safety is due to the fact that your gibberish is unintelligible to the public, who fancy that it must have a meaning, and the consequence is that no one can come near you without being cheated. Your art does not consist in curing the sick, but in worming yourself into the favour of the rich, in swindling the poor . . . you poison the people and ruin their health . . . you denounce me because I do not follow your schools; but your schools can teach me nothing which would be worth knowledge . . . How could I expect that you would respect me, while I am cutting down your income by exposing your pretensions and ignorance to the public?' From *Labyrinthus Medicorum.*

Well, well, after that he did not last very long and soon lost his job in Basle and was on the road again.

Qualifications of a Good Doctor

Paracelsus enumerated the qualifications of a good doctor. He would always recognise that Nature, not man, is the physician: he would be married to his art, loving it with greater devotion than man for woman; he would never consider the financial advantages to be derived from his profession. A good doctor should be a good dietician and, above all, he should understand that the

mastery of his art comes from experience and not from books. He claimed that the four pillars of wisdom in medicine were philosophy, astronomy, alchemy and virtue. By astronomy he appears to have meant not only an understanding of the solar system but the whole structure of the mental plane, the world of thought and of mind-stuff. Alchemy for Paracelsus was the study of the inner nature of chemical substances and of man's reaction to them and this embraced what today we call pharmacology.

He wrote and dispensed prescriptions which were so remarkably efficacious that they came to be regarded as the secret remedies of Paracelsus. But if others secured the recipes they were unable to achieve his success. It seems that he could endow his pills and draughts with his own great healing power. This is no idle superstition: something of the nature of the doctor, the dispenser or the cook passes into the medicine or the food he prepares and the need for purity in such matters, both physical cleanliness and pure thinking, is the reason behind the dietary and domestic laws and the customs of, for example, the Brahmins and the Jews.

Paracelsus' outspoken manner and great success incurred the jealousy of his colleagues and, as we have said, cost him his post in Basle. He wandered off, teaching, healing and always studying in the book of Nature. His writings demonstrated his immense knowledge of pharmacology, of homœopathic techniques, of witchcraft and witch-doctoring. His studies in the field of embryology and his deductions from the phases exhibited by the developing foetus indicate that he dimly foresaw the theory of evolution which was not clearly stated by scientists until the end of the 19th century.

Medicine brought him an honourable appointment again at the end of his days for he became physician to the Archbishop of Salzburg and is buried in the chapel of St. Sebastian in that city.

His close study of the structure of the physical body of man led him inevitably to the study of occultism. He recognised the body as an instrument of the Divine. Commenting on certain passages in *De Imaginibus*, Dr. Franz Hartmann says:

> 'But this physical body which is believed to be of so little importance by those who love to dream about the mysteries of the spirit, is the most secret and valuable thing. It is the true "stone which the builders rejected" but which must become the corner stone of the temple. It is the stone which is considered worthless by those who seek for a God above the clouds and reject him when he enters their house. This physical body is not merely an instrument for divine power, but it is also the soil from which that which is immortal in man receives his strength.'

Paracelsus recognised the seven bodies of man, describing them in terms familiar to students of present-day occultism. His classification was as follows:

THE ELEMENTARY BODY OF PHYSICAL FORM;
THE ARCHAEUS OR VITAL FORCE (ETHERIC BODY);
THE SIDEREAL BODY OR ASTRAL FORM;
THE ANIMAL BODY OR SEAT OF DESIRES;
THE RATIONAL SOUL OR SPIRITUAL BODY;
THE SPIRITUAL SOUL OR SEAT OF HIGHER ASPIRATIONS;
THE MAN OF THE NEW OLYMPUS; ATMA, DIVINE ESSENCE.

The Perennial Philosophy

He taught that there was life beyond the grave and he was acquainted with the theory of rebirth. Dreams interested him and he recognised those having a physiological origin, too much cheese for supper; those which were impressions or memories of astral experiences and finally dreams of real, spiritual import and significance. His difficulty was to describe his philosophy. By observation, experiment and inspiration, Paracelsus perceived much of that great body of truth we now call the Perennial Philosophy. It is, and always was, part of the sacred heritage of the East. The vocabulary to describe this wisdom exists in Sanskrit. To this day we use many almost untranslatable Sanskrit words, such as *karma, dharma* and *kamamanas*. Whole sentences, sometimes whole books are needed to convey the ideas behind such words. Paracelsus, as far as we know, was unacquainted with Sanskrit. He coined the words he needed to express his teachings. *Astram* for the astral light; *Azoth*, the creative principle in nature; *Mumia*, best translated by the Sanskrit *Jiva*, the essence of life contained within a vehicle. He was aware of the existence of the human aura

and perhaps of its usefulness to the physician in diagnosis.

In an age clouded by superstitition, when witchcraft and sorcery were still being practised, he defined magic as wisdom, as the science and art of consciously employing invisible, spiritual power to produce visible effects. Paracelsus knew and taught that will, love and imagination are magical powers possessed by every human being and that he who knows how to develop them and use them is truly a magician.

It is as well to remind ourselves that the word 'imagination', so often misused or misunderstood, comes from the same root as magic and that the *Magi* who visited the Child of Bethlehem, were Masters of the Wisdom.

The Doctrine of Signatures, a teaching known to occultists of the ancient world, is nevertheless generally attributed to Paracelsus, who demonstrated that the attributes of the planets impressed themselves on men, animals and plants. This doctrine was developed and more fully expounded by Swedenborg, who called it 'The Doctrine of Correspondences'.

The teaching of Paracelsus on the nature of the primordial substance of the universe (primal essence) may have been derived from the *Ain Soph* of the Kabbalah. He must have known many learned Jews: then, as now, they were prominent as doctors and from them Paracelsus doubtless garnered something of the Jewish esoteric tradition. He recognised the doctrine of *Karma* as a result of his study of the cause, progress and termination of disease.

He observed and explained a wide range of so-called occult phenomena. In one of his philosophical tracts he wrote:

> 'The breath of man reaches very far; for the breath is his spirit and he may send his spirit many hundred miles away, so that it will accomplish all that the man himself could have accomplished.'

Paracelsus commented on the phenomenon of messages being received without human aid:

> 'If the elementary body may write a letter and send it by a messenger to somebody in a month, why should not the ethereal body of an adept be able to write a letter and to send it to its destination by an elemental spirit within an hour?'

He tried to describe how subtle matter interpenetrates apparently solid matter, arguing from the analogy that you may take a fish out of water without leaving a hole in the water, so something may be put into or taken out of a body without leaving a hole in the body. He identified and described with precision the elementals or nature spirits, recognising gnomes, sylphs, salamanders and undines.

Psychometry, curses, witchcraft and necromancy all intrigued him. He knew a good deal about thought transference and in general recognised the truth stated by another great thinker of the *Renaissance*.

> 'There are more things in Heaven and earth than are dreamt of in your philosophy, O Horatio.'

That was Shakespeare, born twenty-three years after the death of Paracelsus.

Greater than Mortal Men

Above all he knew with quiet certainty that there are those greater than mortal men, the Adepts, the Sages, the Masters of the Wisdom. Entrance to the Path which leads to their feet formed the subject of his treatises (*De Arte Presaga*). He expressed his ideas in Christian terms using 'baptism' as a synonym for 'initiation'.

> 'Initiation or baptism is the growth of the spiritual principle, which is germinally contained in every man, into consciousness . . . There are few whose spiritual consciousness is awakened to life. Those who are reborn, know themselves and are initiated into the kingdom of the spirit. Initiation is therefore a matter of growth and cannot be obtained by favour. Ceremonies are only external forms. The true baptism is the baptism of fire, the growth into the spirit of wisdom, the victory of the spirit over the animal nature of man.'

He truly and most profoundly understood the nature of life and death and perceived the indestructible eternal Oneness of Life.

> 'The word death,' he said, 'implies two meanings.
>
> 1. Cessation of the activity of Life;
> 2. Annihilation of form.
>
> 'Form is an illusion and has no existence independent of Life; it is only an expression of life and not productive of the latter. It cannot cease to live because it never lived before, and the death of a form is only the cessation of the eternal power of life in one form of manifestation of its activity preceding its manfestation in some other form. But life itself cannot die or be annihilated, because it is not born of a form. It is an eternal power, that has always existed

and always will exist. Life is a function of God and will always exist as long as God lives.'

Many people imagine that at the death of the physical body, all will be revealed, that they will be happy in some spiritual sphere. Paracelsus brings us up sharply.

'. . . if the divine life has not yet become active in man during his natural life, it will not become so by means of his death. No mortal man can become immortal by dying. He must have become conscious of Eternal life during his terrestrial existence before he can expect to retain that life after the death of his body.'

'All forms are subject to annihilation; they are only illusions, and as such they will cease to exist when the cause that produced them ceases to act. The body of a king or a sage is as useless as that of an animal after the life whose product it was has ceased to act . . . Life is an eternal and perfect power; it can be brought into contact, but it cannot be united with physical matter. It can only be attracted to physical matter by the power of the spirit, and if the spirit ceases to attract it, life will depart from matter, and the form will be dissolved into its elements . . .'

'Everything that exists is a manifestation of life. Stones and metals have a life as well as plants, animals or men.'

These extracts are taken from a number of treatises written by Paracelsus. The perceptive will see in them an amazing identity between his teachings and those of the eastern philosophies.

Once again the question is posed, 'Did Paracelsus study in the East or with some eastern adept?' He himself claims that he had only two teachers, the observation of nature and the Bible.

Who was he? Some say charlatan, magician, fraud, sage, seer. It does not matter. He left us a harvest of wisdom.

'A healthy mind is a castle that cannot be invaded without the will of its master.'

Thus he summarised his advice to those who feared the powers of darkness.

Wisdom, he said, rested upon three fundamentals: aspiration, faith and imagination. Aspiration for all that is good and worthy; faith based on knowledge, the belief that because we know a little we may one day know more; and imagination, by which we become immersed in our own inwardness, in our souls, our external senses quietened, our sense of learning, the learning of the external world, giving place to wisdom.

He taught that if a man would change his nature from the mortal to the immortal state, he must change his mode of thinking, he must cease to hold fast to that which is illusory and perishing and hold on to that which is eternal.

Thought of the Eternal Mind

He claimed that the visible universe is a thought of the eternal mind and from this argued the case for the control of thought and for the first-hand study of nature. By accurate observation of the world about us we can learn so much of the eternal verities we claim to seek. Nature is herself a great teacher. 'If,' argued Paracelsus, 'nature can instruct irrational animals, can she not much more instruct men.'

Writing of his own early days as a medical student, he reports:

'I began to study my art by imagining that there was not a single teacher in the world capable of teaching it to me, but that I had to acquire it myself. It was the book of Nature, written by the finger of God, which I studied, not those of the scribblers, for each scribbler writes down the rubbish that may be found in his head; and who can sift the true from the false?

'My accusers complain that I have not entered the temple of knowledge through the legitimate door. But which one is the truly legitimate door, Galen and Avicenna, or Nature?

'I have entered through the door of Nature; her light, and not the lamp of an apothecary's shop, has illumined my way.'

In a treatise called *The Fundamentals of Wisdom* he wrote an immortal definition of Wisdom:

'All wisdom comes out of one centre . . . The light of wisdom radiates into the world . . . God is the father of wisdom and all wisdom is derived from him . . . We may grow into knowledge, but we cannot grow knowledge ourselves, because in ourselves there is nothing but what has been deposited there by God. Those who believe that they can learn anything without the assistance of God will fall into idolatry, superstition and error. But those who love the Luminous Centre will be attracted to it, and their knowledge comes from GOD . . .

'Those who are not certain of the truth of what they teach, and therefore use argumentation, circumvention and prevarication; they fall into error and vanity, and mistake their own opinion for the wisdom of God. Hypocrisy is not holiness, conceit is not power, slyness is not wisdom. The art of deceiving and disputing, sophisticating, perverting and misrepresenting truths may be learned in schools, but the power to recognise and follow the truth cannot be conferred by academic degrees, it comes only from God. He who desires to know the truth

(continued on page 301)

POINTS OF THE COMPASS

X. The Rainbow

by Blodwen Davies

We never lose our sense of wonder and awe at the sight of a rainbow. Possibly deep within us lies some response to the mystery of the number seven.

THE storm of wind and rain had ended. As I sat at the window I was not thinking of the clarity of the air, or the windless calm that had followed the darkness and the storm. Yet suddenly I was aware that each crystal drop hanging at the edges of the leaves was glittering like a prism in the light of the setting sun. At the slightest movement of my eyes all the jewel colours changed. Where there had been a ruby now hung an emerald. All the colours of the rainbow were dancing from leaf to leaf in the woods near the house.

I had long been thinking and wondering about the rainbow. Here are high, wide views of earth and sky so that a rainbow that seems to be anchored in a nearby woodlot soars high into the open, unobstructed sky and provokes the imagination. Sometimes there is not just one rainbow but two. When there are two the colours in one are reversed in the other. The rainbow or the jewelled drops on the leaves can be photographed in colour just as though the colours were tangible, not intangible.

At moments such as this we can recapture something of the primitive wonder and excitement that triggers creativity, whether in a laboratory, a classroom, a casual meeting of minds, or in meditation. It is a moment when the world which is too much with us vanishes and that strange symbol of evolution, the question mark, lifts us out of the mundane and into the realm of imagination. It helps us to understand how man in antiquity conceived of his symbols by which to transmit his knowledge, his experience and his hopes and dreams.

As far back as human sensitivity and perceptiveness can be discerned, and the earliest evidence we have is embodied in the Vedantic literature, every natural object was used to teach natural laws, the laws of evolution, physical, mental and spiritual. The great world of spiritual consciousness was accepted, a state beyond the touch and sound of living creatures. Yet that great Entity from which all things have come and to which all things return could express itself in numbers, in colours, in sounds and in differentiated energies.

It was the Vedic Aryans who named each star of the Great Bear for one of the seven Rishis, the seven Heavenly Men. Then one star of the Great Bear was related to one of the Pleiades and the duality became our planetary scheme 'duly equilibrated'. Even the solar logos is evolving and the whole purpose of manifestation in its many degrees of experiment, experience and expression is evolution from the lesser to the greater, in terms of levels of consciousness. Our planetary logos has achieved a new status as humanity achieves a new status. The human mind today is a thing such as the world has never seen before in our cycle. By reaching our intellectual and analytical levels of mind in an electronic and nuclear age, the exoteric half of the story, humanity, is now ready to enter the world of the esoteric sciences with the tools of mind which the men and women of prehistory did not possess.

How early in the process of human evolution men began the discovery of colour can never be determined by our present methods of research. But we do know that knowledge of the rainbow became an asset to men who lived thousands of years ago.

In antiquity optics was the first branch of physics. Aristophanes mentions a burning

glass in 424 BC. Aristotle conceived the rainbow as born of sunlight on raindrops. Layard in his archaeological work in a palace in Nimrud on the Tigris found a convex lens. In the Genesis story of creation, God's first act is the creation of light by the command: 'Let there be Light'.

Deity is a Living Fire

H.P.B. quotes an occult theorem that says: 'Deity is an arcane living fire and the eternal witnesses to this unseen Presence are light, heat, and moisture', the first trinity. She declares that this trinity is the cause of every phenomenon in Nature. The ceaseless motion of living fire becomes familiar as the Great Breath. 'That which is motionless cannot be divine.' There is nothing motionless within the universal soul.

The phenomena of Nature are visible or 'subject to perception'. The one infinite Essence exists for all eternity but 'by regular and harmonious succession' is either active or passive, the days and nights of Brahma. The nights are unknowable to man, and the days are our prehistory and history.

Man's first Teachers taught only truth, and taught it symbolically, as man's groping, infant mind learned the great basic truths in the simplest forms of symbolism. We all have that teaching laid away in our causal being, for we have all been taught by great Teachers of antiquity. Our causal memories are overlaid with error. Modern man's most wearisome task is to unwind the mummy wrappings of untruth that have held him prisoner so long.

It was only three centuries ago that modern science clarified the first of the many mysteries of light and colour. Sir Isaac Newton, one of the great forerunners, was only twenty-one when he first began to observe the crowns around the moon, and their colours. The problems of reflection and refraction in the study of light led him to invent a new kind of telescope. His notebooks of the time record his work in grinding spherical optical glass. Did he, by any chance, bring through with him into life, some memory of the Druids' crystal eggs and their uses? At the same time he made notes about 'dual-like crowns' that, like a double halo, sometimes made the moon a spectacle. He bought lenses and prisms of various kinds to pursue his work and even as a student at Cambridge was known as 'an unparalleled genius'. So he made the experiments which proved to him that white light was 'a heterogeneous mixture of differently refrangible rays'. He sought for a new substance that would polish as finely as glass without transmitting the coloured rays, to reflect as much light as glass transmits. As the rays of light differ in degree of refrangibility so they differ from 'their disposition to exhibit this or that colour'. Colours, he said, are not qualifications of light, but are 'original and connate properties of light'. Some rays exhibit red and no other colour, some green and no other, and so on. 'Light,' he said, 'is a sense impression formed by the eye.' This is an interesting way of putting it and reminds us that the colours perceived by the physical eye are limited, but that the third eye of subtler substance may reveal to us colours of which we now know nothing. Young Newton at 27 was elected to the Royal Society for his work with the telescope, his researches in optics, the study of light, and chromatics, the study of colours. Chromatics was especially concerned with the iridescence of mother of pearl, of soap bubbles, oil on water, the feathers on birds and also of the colours of sunsets, and the rainbow. But it was Newton who used a prism to break white light into its component parts, the spectrum of red, orange, yellow, green, blue, indigo and violet.

Teaching Material for the New Age

H.P.B. introduced the idea of the seven rays to the western world but it was D.K. and A.A.B. who produced five volumes of *A Treatise On The Seven Rays* as teaching material for the new Aquarian age. This great piece of work is a study of the new psychology from the point of view of esoteric science, leading into the restoration of the Mystery Schools which prepare students for the graded initiations which underlay the whole history of human evolution. The basis of H.P.B.'s work was a document which she said was probably the oldest manuscript in

the world. From that archaic document she gave the western world the symbolism that is now familiar to all of us. There was on the first page of this document an 'immaculate white disc on a dull black ground'. It represents Cosmos in eternity. Next there is a white disc with a point in its centre, the dawn of differentiations. 'The one circle', she says, 'is divine unity from which all proceeds', the One Life, eternal, invisible, omnipresent, without beginning or end. Yet periodically it manifests, assumes what we call *being* in contrast to *non-being*, the periods between manifestations. 'Its one absolute attribute,' says H.P.B., 'is motion or what we also call the great breath. That which is motionless, cannot be divine.' That unceasing motion man now tries to understand through his new sciences and while he glimpses some of the principles of that Breath in such things as nuclear physics, his researches into energy, he has yet to discover, in his laboratories, with a personality as his instrument, why that personality can put wisdom into the patterns of energy.

The sun has always been the symbol of cosmic fire and the sun gods were the teachers of the cosmic mysteries. The rainbow was the great teaching device to demonstrate the light of the sun expressing the seven-fold nature of the universe in raindrops. Perhaps this is what the Toltecs symbolised as 'burning water'. The rainbow was the arc that bound earth to heaven, universal, visible to all who had the sense of perception, provoking imagination and a sense of joy.

Throughout *A Treatise on the Seven Rays* we are taught the techniques of building the rainbow bridge, the approach of diversity to unity, the way by which man at the end of his long evolutionary journey on this earth, learns to fuse again the seven elements of his evolving soul into the one light of his monadic origin.

An old dictionary says that the rainbow is an arc 'consisting of all the prismatic colours by reflection and refraction of drops of rain in that part of the sky opposite the sun'. It would be a very stolid person indeed who would not react with a sense of pleasure and a sense of awe on seeing any rainbow. But what is the significance of the rainbow? What does it mean? The laws by which the rainbow comes into being are timeless and immutable. They are of vast importance to the age in which we live and in which we are not at ease. This is an age in which we have no time to look at rainbows. In the great cities of our world who ever sees a rainbow? Yet the rainbow taught the place of the number seven in all creation. In whatever form the seven came, they taught the One and his emanations, and were intended to teach the ultimate return of the many to the One, the diverse providing a new and richer unity with the fruits of experience.

A Mystery

Yet light, to this day, remains a mystery, described by one encyclopedia as 'a form of energy not yet adequately explained by any one theory'. Maxwell described light as 'a form of electromagnetic radiation occurring in waves shorter than infra-red and longer than ultra-violet'. Light as we know it is simply the range of vision available to each of us, according to the capacity of our eyes.

In the Royal Ontario Museum there is an old and very popular exhibit, a relatively small box containing what looks like merely a pile of rough stone, such as a child might gather together in a pasture. On the box is a button for the viewer to press, to throw over the stones a flood of ultra-violet light. Then these dull stones become so many miracles of colour, showing all the colours of the rainbow. It gives the visitor some thought about how our world will look to us when we have etheric vision, when city streets suddenly appear like symphonies in colour.

We have come a long, long evolutionary way since our forefathers learned to make and use a burning glass or to name the colours of the rainbow, and yet today some of the most fantastic achievements of our laboratories are based on the use of the coloured rays of the spectrum. The laser beam was first put into operation in 1961 and already its predicted uses will revolutionise all forms of communication, radar, surgery, power transmission without lines and many other things now almost beyond belief. The laser is a narrow beam of mono-

chromatic light of sharply defined colour and wavelength. This is a kind of light never before known by man. A single laser-produced light beam has the capacity to transmit all the information carried by all the television stations, radio stations, teletypewriters and telephone lines in the world, operating at the same time. The first steps have been taken to provide the technical means for this miracle. The first laser beam in use is the ruby laser. A laser beam has already reached the moon. It has been used as a scalpel to remove a tumour from the retina of a human eye. It will pierce inches of steel. The laser beam of ruby light is a million times as intense as the same colour emitted by the sun. The science of light has come a long, long way since the burning glass replaced the hard wood spindle and the softwood bowl that some genius of antiquity invented to make a spark to start a fire.

. . . . and there was Light.

References
The Secret Doctrine—vol. 1.
A Treatise on the Seven Rays—vol. 1.
The Unesco Courier, February 1964.

Paracelsus

(continued from page 297)

> must be able to see it, and not be satisfied with descriptions of it received from others, but be true to himself. The highest power of the intellect, if it is not illuminated by love, is only a high grade of animal intellect, and will perish in time; but the intellect animated by the love of the Supreme is the intellect of the angels, and will live in eternity.'

These many extracts have been taken from a wide variety of treatises, essays and pamphlets attributed to Paracelsus. Dr. Franz Hartmann lists over a hundred of these, of which half deal with medical topics. The remainder propound the views of Paracelsus on alchemy, magic, natural history and philosophy.

Scholars argue about the authenticity of many of these. Many of the treatises were discovered in manuscript and in many different styles of writing. The supposition is that he dictated many of his works to his students.

To describe Paracelsus as a philosopher is, in a sense, to belittle him, for he was so much more than a mere speculative philosopher reasoning from the known towards that wisdom one cannot know by the unaided power of the mind.

Paracelsus was an exponent of the ancient wisdom, of the secret doctrine of all the ages. Sometimes the wisdom is presented to the world in its moral and ethical aspects as it was so presented by the Buddha, by Plato and by Jesus of Nazareth. Sometimes the scientific aspects of the same wisdom are offered to man: the alchemists, Rosicrucians, Roger Bacon, Hermes Trismegistus, Pythagorus and Paracelsus belong to this stream of scientific occultists. Ethical or scientific teachers, all knew the same wisdom. Perhaps Paracelsus was at fault in voicing so many of the closely guarded secrets of the esoteric tradition. He cast his pearls before swine, was scorned by the ignorant, envied, hated and despised, his reputation torn to shreds, but he has never been forgotten and on the basis of the wisdom he taught, it is reasonable to predict that the science of tomorrow will grow.

He repeated the age-old injunction 'Man Know Thyself and Thou Shalt Know the Universe and God' and claimed that our ignorance was the cause of our imperfection.

> 'Men do not know themselves and therefore they do not understand the things of their inner world. Each man has the essence of God, and all the wisdom and power of the world, germinally, in himself . . .'

If we truly understand that summary, then shall we understand the great message of one acknowledged always by Paracelsus as his Master, for it was Jesus who made this same profoundly simple statement in other words:

'The Kingdom of God is within you.'

Chief References:
(1) *The Encyclopaedia Britannica.*
(2) *Text Book of Inorganic Chemistry*—Partington.
(3) *Paracelsus*—Franz Hartmann, M.D.
(4) *The Story of Medicine*—Kenneth Walker, F.R.C.S.
(5) *Van Loon's Lives*—Henrik van Loon.
(6) *Essay on Paracelsus*—W. P. Swainson.

Esoteric Training and Psychic Unfoldment

by M. E. Haselhurst

The basic disciplines necessary for a balanced psychic unfoldment are meditation, study, development of the will, service and refinement of the personality bodies.

ESOTERICISM is a science the postulates of which are, under the right conditions and with the proper equipment, capable of proof. It therefore becomes of paramount importance to understand what is implied by esoteric training and its resultant psychic unfoldment.

Esoteric training is the teaching and discipline that enables man to penetrate behind the scenes in the drama of humanity's unfolding life, and to act in that realm of causative energies with precision and understanding. Usually we are the actors, consciously or unconsciously, in this cosmic play that so slowly unfolds against the backdrop of the ages. Very rarely we catch a fleeting glimpse of a picture which has pattern, coherence, beauty, purpose. But we never really get behind the appearance, never know why or how results are achieved, until such time as we have learned to stand aside in consciousness from the actor on the stage, from the observer in the stalls, both of whom are partially ourself, and to pass in full awareness into that realm of ideas which the one portrays and the other perceives.

Esoteric training teaches man how to make this transition by making him aware of the energies which underlie phenomena, and of the laws under which such energies operate. As this knowledge is gradually put to use in beneficient activity, it results in the unfolding of psychic faculties which put him in touch with states of matter finer than that to which the normal senses respond. The linking of this enlarged, sensitised response apparatus to a mind trained to accurate observation and correct interpretation, results in what is known as the higher psychism. In other words, it demonstrates a correct balance between esoteric training and psychic unfoldment, and leads to the building of the antahkarana, that link in consciousness between higher and lower mind. It also makes possible that fusion between soul and personality which is a *sine qua non* of the esoteric life.

The Tibetan states that esotericism involves a life lived in tune with the inner subjective realities, that it is only possible when the student is intelligently polarised and mentally focused, only useful when the student can move among these inner realities with skill and understanding. From this it may be deduced that true esoteric training can only be undertaken by students who have already done a considerable amount of work in purifying and bringing under control the complex personality vehicle, mental, astral and etheric-physical bodies, and who have acquired reasonable proficiency in concentration. On such foundations, esoteric training is carried forward in several well-defined, distinct but interlocking disciplines.

The first and most important of these is concerned with meditation. So much has been written so often on this matter of meditation that it is unnecessary to enlarge upon it in this context. The one point that needs emphasis is that meditation is the cornerstone of the whole edifice of esoteric training. Without it there is grave danger that the student will fall victim to his own intense efforts, by awakening the lower psychic faculties and cutting himself off from the redeeming energies which flow from his own soul. By the proper, persistent practice of meditation this danger is eliminated, and the student gradually becomes stabilised in soul-consciousness. He learns to contact at least the fringes of the great Plan which underlies outer events and circumstances, and to be-

come an active participant in the work of precipitating that Plan into the mind of humanity, thus bringing its physical plane demonstration nearer to actuality.

Study

The next major discipline is that of study. The age of religio-mystical discipleship has gone, if indeed it ever truly existed. The insistent demand in our age is for the union of mind and heart. Love, even in its highest octaves, is not of itself sufficient in the work of aiding the Hierarchy to 'restore the Plan on earth'. There is need for mental development, for knowledge, specialised and precise, concerning the why and how of the particular field in which each student operates. After all, this is no more than is required in any scientific discipline. Esoteric students have no right to assume that the Masters of the Wisdom, to whose service they aspire, can use equipment less finely developed, less sensitive, less accurate, than that demanded in normal scientific work.

Esoteric training implies training of the whole personality equipment to its highest possible state of effective response to spiritual energies, plus training in the ability to understand and correctly interpret that which has been contacted and cognised. This calls for hard and unremitting work, since in this study there is no final goal, no ultimate finality. The very heart of esoteric training lies in the inculcation of an attitude which dissolves the firm outlines of time and space, which jettisons old concepts, and which empties the mind of any idea of finality.

It is idle for students to wail that such standards put esoteric training on a level higher than that to which average men and women can reach. Esoteric training IS on a high level, the highest possible level of which the mind can conceive, but it is not beyond the reach of any true aspirant. It may not be given to all students to advance far in this training in this lifetime. That depends on the efforts of past lives and the resilience of the present physical body. But all aspirants can press forward into understanding if they so will. Even the least educated and most sorely time-pressured aspirant can read each day one sentence of a book beyond his present understanding, can brood over what he reads, wrestle with it in his mind, relate it to the events of his daily life, and so wir through to that mite more of esoteric wisdom. It is on such unspectacular efforts that progress in the esoteric life depends, and to such efforts there is no barrier except the will of the individual concerned. As the Tibetan points out: 'There is no day in any man's life, particularly if he is an aspirant or a disciple, when he cannot work in mental matter, control his use of thought, watch the effect of his mental processes on those he contacts, and so handle his *chitta* or mind-stuff, as Patanjali calls it, that he becomes more and more useful'.

This brings into focus the third aspect of esoteric training, which is concerned with the development of will. This goes hand in hand with understanding of the personality equipment, its weaknesses and strengths, and demands a considerable measure of impersonality. The esoteric student must learn to recognise, and in some measure understand, the energies with which he works. He must also learn to direct and control the impact of these energies as they demonstrate in the phenomenal world. This work calls for will-infused effort. It fails before it starts if the aspirant is unable to command the personality to instant and unfailing obedience. This sounds more austere than is actually the case. It does not mean that the aspirant must live a life devoid of the pleasures which come through any of his bodies. What it does mean is that he must recognise the source of such pleasure, and remain at all times capable of acting without the motivation supplied by desire for these pleasurable experiences. It is needful to be will-inspired in common activities if the will is to be unfolded into a fitting reflection of the Will aspect of the soul. Recognition of the guidance afforded by the simple word 'ought' in relation to daily activities is extremely valuable in the effort to live a life directed by the spiritual will.

Individual Responsibility

Once again responsibility lies with the individual. Esoteric training is designed to unfold the spiritual will, and every waking moment of life is pregnant with opportunities for the unfolding of this quality and its demonstration in action. The one basic requirement is that the glamour of great enterprise be dissipated. Esoteric training

does not consist of a few spectacular efforts, but of small efforts consciously made and ceaselessly maintained.

The two final aspects of esoteric training concern service and the refinement of the personality bodies. On both these points a vast amount of information is available. It is for the aspirant himself to select, with discrimination and due regard to existing duties, such portion of the available material as he needs and can at present use, and to weave this into the very fibre of his being. Two points are vital in this work. One is that the focus of attention must be on the soul, not on the equipment through which soul energies are directed. The other is that even self-imposed rules must be subject to change as sensitivity to soul influence becomes stronger. It is a fundamental of esoteric training that the student must become increasingly capable of relating acquired knowledge and deepened understanding to the problems which confront him in his daily life, and to the larger aspects of those problems as they emerge in the life of mankind. This makes for fluidity, and a constant re-appraisal of values, leading to a life expression which reflects the splendour, power and beauty of the Reality in which it is rooted.

There is value in realising that there is nothing mysterious about either esoteric training or its concomitant of psychic unfoldment. The former is a scientifically designed training open to all who accept certain basic postulates and comply with certain basic requirements. The latter is a natural result of compliance with ascertained laws. Esoteric training does not *aim* at psychic unfoldment. Such unfoldment is merely one of its by-products, the result of creating the conditions in which the evolution of the organs needed for the demonstration of psychic powers can take place. There may be, and often is, a long period of esoteric training which gives no outer indication of this unfolding inner mechanism. Yet the unfoldment is taking place, and in due time, when blockages have been dissolved, cleavages healed, and old inhibiting factors outgrown, the psychic powers will demonstrate.

Again the important point is to make the fullest possible use of training opportunities, without worrying about its mechanical results. For that, after all, is the exact value of psychic unfoldment. It gives a new mechanism of contact, closely related to the brain, nervous system, glands and blood stream, but capable of functioning beyond the limits set by the purely physical structure. These enlarged powers can be of great value in the work which the trained esotericist undertakes, but they are not important in the more normal activities demanded of most esotericists, and they do impose very great responsibility, and make very exacting demands if they are to be wielded constructively.

Added Glamours

Psychic powers used in ignorance, or without right motive, merely add to the glamours with which the aspirant has to cope and increase the confusion from which he seeks to escape. Such powers have value only when they can be used to increase knowledge of the energies which seek expression through man, who is himself a centre of complex energies. There is an important work to be done in connection with the mechanics of energy transmission, and for this work conscious, mind-dominated psychic unfoldment is necessary. But to confuse psychic unfoldment with spiritual values is erroneous, and can only lead to confusion and mis-directed effort.

The purpose of esoteric training is to fit aspirants to play a conscious part in the direction of the energies which govern and guide the human race, and to enable them to co-operate effectively in the task of working out on earth the great Plan of the Logos. This means, in the words of the Tibetan, that all that the aspirant essentially is upon the inner planes has to become objective; his spiritual livingness must become an everyday affair. To this end all true esoteric training is designed, but no technique of training will bring about the required dynamic demonstration without the intelligent and persevering co-operation of the aspirant himself. The occult maxim that the esotericist is largely self-taught is significant and challenging. When its full implications are realised, the inner and outer aspects of esoteric training will be more fully understood, and psychic unfoldment will be rightly recognised as a useful instrument in the deeper service of mankind.

Part 2

What's Right With the World?

by A. J. Rydholm

Man is moving painfully towards freedom and begins to realise his place in the scheme of creation. Is it possible that he has been allowed to glimpse the secret of the atom because he can now be trusted not to destroy himself?

THE first part of this article covered the period from AD 1425 to 1875, which witnessed a series of evolutionary steps preparing mankind for the culminating events of the last quarter of the 19th century. These have carried over to the present day and are, no doubt, due to reach a climax during the last quarter of this century. No specific new ray was turned into the human consciousness at that time. Instead, it seems to have marked the beginning of a synthesising process, of consolidation. Mankind's mental, technological, industrial and materialistic achievements needed now to be integrated and utilised for the common good, thereby to become spiritualised.

Other civilisations have contributed to the evolving consciousness of mankind, such as the Chaldean and the early Egyptian. The most notable and influential, from the modern Western standpoint, were the Greek period of mental, philosophical, educational and scholastic achievement; and the Roman of organisation, administration, world government, law and broader communication between peoples; both belonging to the fourth Aryan subrace.

The Greek foreshadowed the possibilities of republicanism and democracy as systems of society and government. The Roman civilisation demonstrated the advantages of a cohesive federation of states in the then modern world around the Mediterranean and its explorative extensions into Northern Europe, until its collapse from internal corruption and attacks from without.

At a later date, the British empire, having brought over many of the qualities and characteristics of the Roman temperament through the subjective link of the re-embodiment of Romans into the new British race, extended the federal idea to cover the entire globe; first as a mundane colonial structure, on which level all things begin, now and in the future as a continuing subjective influence among the former parts of the commonwealth, as well as in the rest of the world. Other colonial empires moved along similar lines. The idea has now been further enlarged by the formation of the United Nations Organisation of tentatively federated, supposedly peace loving, co-operative nations.

In another sense, the general idea may be traced back through the abortive League of Nations of some fifty years ago, to the League of Iriquois tribes of North American Indians who had, during their spiritual maturity, already decided among themselves to arbitrate their differences, rather than to yield to periodic warfare. Thus the seed of an enlightened and truly advanced idea was sown in the subjective consciousness of mankind.

However, none of these earlier civilisations produced the world-wide unifying potential which must be largely credited to the work of the fifth subrace. The earlier civilisations remained localised but were seeding and conditioning factors in the total growing processes of mankind. No human achievement is ever lost, though it may go in abeyance for a time, to be resurrected when humanity has caught up to it, so to speak.

All of them sank into obscurity in Europe during the so-called dark ages until, as it seems, the fifth subrace received its evolutionary assignment in the 15th century; to intellectualise, to liberalise and to spread a new and broader awareness; thereby to make possible the ultimate unification of the total

human consciousness, when the present astral fires shall have burnt themselves out.

This assignment, eventually to involve the entire globe, was not achievable in a short time. Western man's outstanding non-virtue may be said to be impatience, though this is not necessarily a fault. Impatience, in terms of discontent, can provide the spur to progress.

The Standpoint of One Life-time

Since western man views all of life's activities and processes from the standpoint of one life-time, and since he is over-impressed with his own convictions, viewpoints and beliefs, he tends to be in a hurry and to disregard the fact of the enormous diversity of an entity composed of billions of units whose needs and capacities for comprehension, growth and adjustment must all somehow be served and accommodated before true unity and peace can be established.

Was it the intent of the great evolutionary Plan that belief in re-incarnation was not to be part of the three western religious dispensations? We have only two or three obscure references to it in the Christian bible, and none in the outer Judaic and Mohammedan teachings. If the western world had fallen into the negativity and fatalism which acceptance of the doctrine of re-incarnation can easily induce when wrongly interpreted and understood, as is the case among many people and sects in the East, the great western assignment might not have succeeded in the time allotted. A powerful self-centred dynamism was needed to do the job, a concentration on reaching one's goal during one life-span, regardless of the goal. The goal can, in time, be reoriented provided the element of capacity for work, for striving and of devotion to one's chosen work, has been trained into the human character, which implies personality discipline. The mystic type of discipline, practised in the East, was not suited to the western temperament. It would not have accomplished what was apparently meant to be accomplished during the period under consideration. The eastern and the western techniques can now be blended more profitably as each hemisphere needs what the other has to offer. In practical terms, much of the East is sorely in need of material progress, while the West is in dire need of a truly spiritual ideal.

We have the following ray energies in incarnation today: six, three, five, two and seven, roughly in that order of emphasis. Rays three and five, both mental energies, have been under greatest pressure to do their work. Ray six which dominates the entire Piscean age and overshadows the entire world, is slowly fading out. This will soften the present rigidity of attitude so prevalent everywhere. Yet it developed the capacity of devotion to purpose. Ray seven aided the spreading of the European mentalised civilisation, especially with the help of ray five. Ray five will, no doubt, run strong for another few decades to induce the breakthrough from academic to spiritual or occult science. This may be expected to receive a powerful boost in 1975, the effects and responses being already quite clearly discernible. The year 1966 may turn out to be a very important year, esoterically viewed. Scientists have been delving into subjective fields of energy but still need to become more definitely aware of what they are dealing with. The synthesising seventh ray quality will very largely determine the general character of the Aquarian age inasmuch as it is the energy which overshadows and informs that entire age.

Ray two, after doing its peculiar bit of work in sixteenth century Europe, in a sense yielded the field to its brother in affinity, the sixth ray, which, in its lower manifestation, draws forth response from the fiery emotional nature of man. This lower response was, no doubt, responsible for the religious animosities and wars. It is still very active today though the focus has now shifted to a fiercely competitive struggle based on social concepts and economic values. Yet humanity was getting ready to respond to this energy's finer stimulation of devotion to the divine ideal which, reinforced by the re-assertion of the potency of the second ray of love-wisdom, has been emerging since 1875. This stimulated the interest in metaphysics and a growing detachment from narrowly crystallised religious dogma. A number of spiritually sensitive disciples and initiates appeared in the West who gave western humanity a

practical, scientific interpretation of the Ageless Wisdom, the wisdom teaching which recognises the values and the contributions of all world religions and of all civilisations, thereby emphasising the need for understanding and for tolerance toward all God's creatures.

So, the forward thrust is proceeding with a kind of vengeance, mankind doing the thrusting, God providing the stimulation in qualitative order and the urging through his deputies, the rays. Man's short vision and general ignorance of the subjective half of life's causations result in the many mistaken and misguided moves. But these are normal when viewed from the standpoint of humanity's present focus. This focus is a peculiar mixture of the emotional and the mental. The two are struggling mightily in the human consciousness and are, on the whole, fairly balanced today, though outwardly the emphasis is still strongly on the emotions. The soul is moving more and more into the fray in response to man's inner aspirations and dawning realisations, aiming to take over its personality vehicle which is rapidly integrating its three divisions and is, therefore, nearing a point of readiness for the great blessed event, the rebirth of the true Christ in the heart of mankind.

Over-optimistic

This sounds, perhaps, over-optimistic since none but the present mistakes and their unpleasant results are being broadcast. Mankind is, after all, left free to make its wrong moves for as long as it wishes. But its mental development is now such that it can learn from them easily and rapidly. With relatively little effort and open-minded willingness it now has the capacity to understand and to appreciate the causes and their legitimate effects of all human action. It took humanity over 500 years to reach this point. It does not seem logical that all this is to be negated and doomed to limbo by the extinction of mankind, as is rather generally assumed or feared.

It is said that nuclear science has caused rents to be torn in the etheric or magnetic field, or shield, or web, which envelops the planet, and this is feared to be a disaster. The implication is that through these rents energies can reach the planet from which it was formerly protected. Could these so-called rents be, in fact, agitations or auric changes in the planetary psychic field or consciousness, brought about by man in subjective co-operation with nature, to induce greater fluidity, receptivity or sensitivity in the human consciousness?

If there is a wise and divinely guided Plan for mankind's evolution, would man have been allowed to uncover even the small part of the secrets of the atom which he has now uncovered, and which may be said to border on the very secret of universal creation itself, unless deemed capable of handling this potentially dangerous knowledge constructively? Could this not then be seen as proof of divinity's faith in man's ability to meet the challenge without destroying himself? As mankind advances in evolution the challenges and the responsibilities become more severe and exacting. So, if man would match God's faith in him with his own faith in God's far-seeing wisdom, goodness, justice and judgment, he would more rapidly attain to that inner contentment he seeks.

To return to the remaining two rays: the first ray of will, power, drive and determination is the most potent of the seven divine energies. Its full application is extremely dangerous in a still essentially selfish world. It is said that humanity's reaction to it was tested for a short time during this century. This encouraged the flood of dictators who responded readily to its powerful stimulation on the personality level, using this power for destruction beyond what was to be destroyed of the old order. This energy destroys when necessary, and builds. It is now more safely channelled, as a sub-factor, over one or the other of the rays, most ideally over the second ray, becoming thereby qualified while lending its strength for action in greater moderation. On the physical plane it is finding an imminently suitable channel over the seventh ray of synthesis, universality, rhythmic discipline and creative ritual.

The fourth ray of harmony through conflict, we are told, will come into emphasised manifestation after the first quarter of the next century. This is humanity's soul ray, and the expectation apparently is that by that time the soul of mankind will be able

to make itself more definitely felt around the globe. This will be aided by the fact that the influence of the sixth ray, particularly of its present negative fanatical aspects, will progressively weaken. This should be helpful in putting out the world-wide astral and ideological conflagration, now at or near its worst. The fires will gradually come under the control of the higher mind which can then blend with the concrete mind by way of the antahkarana, now being built by many thousands of aspirants, servers and disciples. Their ranks will swell with the maturing of the more advanced souls coming in who may be expected to bring their influence to bear in all fields from philosophy and religion to science and finance, according to their own rays and talents.

A Highly Significant Development

Aggression and rebellion on hemispheric levels, by nations against other nations, and by groups within nations against other groups or against their own governments, on ideological, political or on sentimental grounds, all bear witness to a highly significant world-wide development. A general mental awakening is taking place. By right methods or wrong, or misguided, all sections of humanity are searching for solutions to their problems. This has been particularly noticeable during the last two decades.

A degree of world consciousness is trickling down to even the most backward tribes. In all corners of the earth those who have lived outside the mainstream of world events and developments for many centuries, suddenly find themselves thrown upon their own resources and initiative, in many cases ill-prepared. They hear about political ideologies which, however, can as yet have little meaning for those of little or no education and political experience, while their main focus is still on obtaining enough food for their day-to-day sustenance and on improving their shelter and their health. At the same time there seems to be a hunger for knowledge and education among many of them. This the advanced nations and the U.N. can offer, and are offering through many of their dedicated representatives. The under-privileged are catching the fever of the mental rays. They are beginning to bridge the gap of many centuries of neglect in their development. It would seem that nature is determined to raise all segments of humanity a few notches above their present respective levels in evolution.

All this is still the extension of what started in Europe in the 15th century. While the less advanced can benefit from these extensions of knowledge and know-how, the more advanced should now be able to transcend the present state of their consciousness. This has become possible since the impulses for broader, freer, more practical understanding of spiritual values started coming through around 1875.

The general move to stamp out illiteracy in many countries, including those presently under dictatorial rule, is the first step toward the stirring of the mind and its education. An educated man will not permanently remain subservient. We have seen the evidence of that in the West. This appears to be now spreading to the rest of the world.

The disturbing manifestations in human relationships around the globe appear to be shaping up to a grand confrontation between what may roughly be termed East versus West. The western powers seem to have buried their former animosities to a large extent and present a fairly united front, although manoeuvring for positions of prominence and influence within their family framework is not dead. However, economic and industrial advantage, rather than the conquest of real estate, determines their policies at this time. The realisation that survival is possible only through unity among themselves, underlies their major decisions. At the same time it is becoming clear to all that a planet-wide accommodation between East, South and West is now the only alternative to global disaster.

The overriding global issue today is whether the free world can preserve its evolutionary gains, refine them, spiritualise them, and be helpful in extending them around the globe; at the same time, being helped itself by what is constructive and good in other systems, religions and awarenesses. No system is either totally bad or totally good. At the same time, changes and the application of constructive ideas to the

human way of life are, of necessity, regionally variable and adjusted to the evolutionary status, needs and temperaments of the peoples involved in transition.

Freedom did not fall into the laps of those who won it. It will not remain theirs unless jealously guarded, defended and, if need be, fought for. Irresponsibility within and totalitarian encroachments from without are its enemies. The threat of the fiercely burning totalitarian fires, if successfully contained, can gradually give way to more reasoned and co-operative attitudes as the internal conditions in the countries affected improve while, at the same time, inducing the free world to clean its own house under the sheer force of the pressure on its total resources, mental, emotional and physical-material. All segments of humanity are experiencing the birth pangs of the coming new age on their respective levels. All world happenings, good and bad, viewed against this over-all background, tend to fall into truer perspective.

Greater Responsibility

If we accept the importance of the phases in the divine Plan for mankind which the West has unfolded and externalised, as outlined in this paper, it must be realised that its responsibility for the welfare of total humanity is correspondingly greater. Much is, therefore, expected of the western nations as the custodians of the hard-won freedom of the individual; particularly of the U.S.A. in its present leadership *rôle*. So, since the West is now expected to know better, its mistakes assume magnified proportions in the eyes of a watchful and hopeful world. This, therefore, invites ready criticism from the outside as well as from within. But the measure of the strength and security of a free society is that it can absorb criticism of its policies, and that it can learn from protestations, regardless of how emotional, short-visioned or one-sided these may be in some quarters.

Unconsciously, instinctively, or subjectively, the masses of humanity everywhere are today hungry for ethical, moral and spiritual leadership from wherever this may emerge, testifying to the basic soundness of the aspiring collective human heart. Materialistic and economic leadership based on social ideologies, or vice versa, is essential to provide better living standards. In this field the West has made its greatest advances as a result of its mental and technological evolution over the last few hundred years. This the emergent nations are now striving to match, in some important instances under totalitarian pressures, but hopefully without making the mistakes which they feel the West has made.

But this does not necessarily nourish the soul of mankind. The soul feeds on the values of an incorruptible integrity in the human personality. The soul has been stirring and is looking for nourishment, but finds it still rather meagrely scattered in either the East or the West.

While the West stresses the nobility of its ideals, aims, political concepts and generosities, it dramatises crime, corruption, lawlessness and licence at home in all the popular media of communication, from motion pictures to newspapers. These reach all corners of the earth today and easily convey the impression to the uninformed and unthinking, even at home, that the entire West is a cesspool of much that is evil in human nature. This over-emphasised publicity of negatives can only furnish grist for the propaganda mills, and encourage subversion either deliberate or by acquiescence.

The present pronounced cleavages in the world are, to a considerable extent, the result of the first flush of liberation experienced by nations and groups, in some cases lending courage and enthusiasm for demands that are highly emotionalised and, therefore, lacking the necessary insight for practical application. Yet this is incidental to the process of detachment from bondage to an old order, and precedes eventual attachment in consciousness to a higher orientation in the form of the needed co-operation in human relations on a more mutually equable basis.

If the fuming, the fretting, the threats, the sentimentalities, the pointless and misplaced angers and accusations around the globe, as well as the habitual and mutual misunderstanding of motives, were stripped of their regionally pompous and fanatically self-important aspects, there would emerge the

(continued on page 312)

The Three Departments of Hierarchical Work

by Mary Bailey

At all levels there are in operation dynamic triangles of energies: our planetary Life transmits Light, Love and Power; man strives for illumination of the mind, revelation of love and evocation of the will; the mediating Hierarchy wields energy through the departments of Government, Religion and Education.

THE Plan for man has three great goals: the illumination of the mind, the revelation of love, the evocation of the will. For the active working disciple these goals only make real sense as expressions of the three main departments of Hierarchy—the department of Government, the department of Religion, and the department of Education, and in identity with the three great streams of cosmic energy by which our planetary Life is permeated and sustained: Light and Love and Power.

Bringing these factors into relationship, we can get quite a clear picture of the spiritual forces at work within the Plan, and their practical effects in world affairs today.

The three main departments of Hierarchy were organised as such earlier in this century, and following the hierarchical conclave of 1925, in order to meet the needs and to handle the problems of this epic century, immediately preceding the reappearance of the Christ and the inauguration of the Aquarian era.

The department of Government, under the Manu, wields predominantly first ray energy. As this influence works out on the physical plane within the governments and political institutions of the world, it must eventually create a synthesis among nations. This is impossible without an active will-to-good between responsible government leaders, a will-to-that-which-is-good-and-which-ought-to-be-for-all-men-everywhere-in-the-world. The evocation of this aspect of the spiritual will is the task at the human level of all disciples whose ashramic links are with, or through, the hierarchical department of Government. The precipitation of subjective synthesis is one of the main tasks of the new group of world servers in the years ahead.

Of the three main goals of the Plan for humanity, the evocation of the will and the production of a subjective synthesis appear to be the most distant and the least approachable. And yet we have ourselves created the means by which this goal may be realised. In the United Nations we have established a world forum, a common meeting ground, for the governments of the nations of the world. And although we have not, as yet, achieved a synthesis of political ideologies, although we have not yet evoked the will-to-good for all men in those responsible for their nations' policies, we have forged the instrument and must some day learn to use it according to the established principles of its Charter, and not only when it can serve the national interests of any one of its members, which is too often the case today.

The fact that the Avatar of Synthesis can and does, as we were told, use the General Assembly of the United Nations as a channel for his energy, should inspire our hope and energise our thoughts, our meditation and our active co-operation with the purposes and the world-wide activity of the United Nations.

The department of Religion, under its leader the Christ, carries predominantly second ray influence, the energy of love and the principle of right relationship. This is the purpose of Hierarchy and the influence the Hierarchy wields through the department of Religion, but not the way humanity has responded through its many separate religious institutions. Therefore, the second great goal of the Plan is the revelation of love, and through love the creation of unity and right relationship within and between the religions of the world, so that they may exemplify the basic spiritual principles on which all the great religions are founded. Love must be known and practiced as a great spiritual law; the religions of the world should educate their adherents to this reality.

Religious Unity

Until recently, it has seemed that religious unity, even between the many Christian denominations and sects, is still a far-off goal, although sincere efforts towards it are beginning to appear in an as yet unco-ordinated way. But with the election of Pope John XXIII to the head of the Roman Catholic Church, a man of simple, inclusive goodwill was placed in a powerful office traditionally isolated and separated from all but those of the Catholic faith. Through this man love flowed out to all mankind regardless of religious creed or race; the inclusive, universal love of the Christ for all men manifested in one of his representatives. The revelation of love through Pope John, and his action in calling the Ecumenical Council, and in his radical recommendations and reformations, opened the way in our human expressions of religion towards a unity between Christian denominations and with other religions which his successor, Pope Paul, is continuing. At a time and in a place where we least expected, the ecumenical movement towards religious unity in the world has been initiated and given strong leadership. This new leadership should give focus and dynamic to many efforts towards religious unity emerging in other ways in increasing numbers.

Pope Paul's recent visit to the United Nations exemplified a spiritual responsibility towards humanity which has been lacking for 2,000 years. Its outstanding and continuing significance, however, may well be not so much in the Pope's message to the nations of the world, clear and striking as it is, but in the few minutes spent in the United Nations Meditation Room with the Secretary General U Thant immediately before his Assembly address. Here was a symbolic exemplification of religious fusion, as a representative of Buddhism, the most influential eastern religion, and of Christianity, the main western religion, together invoked divine aid for the world in the creation of peace.

The third hierarchical department of Education, under the Lord of Civilisation, includes much more than what we normally understand by education. This hierarchical department is concerned with the evolutionary progress of human civilisation through science, philosophy, psychology culture and finance. While conditioned basically by the third ray of intelligent activity, it is also influenced by all the rays of Attribute, the fourth, fifth, sixth, and increasingly by the seventh ray of Order and of Organisation, which will play such a major *rôle* in the new era.

The goal for humanity through the work of this hierarchical department is the illumination of the mind. What does the illuminated mind reveal? Again, the fact of synthesis; the reality of love; the need for a practical unity and the generation of a mental inclusiveness, a universality of thought. The capacity for universal thought must colour and control the work done through all human expressions of the hierarchical department of Education. The financial groups must learn to apply the principle of sharing and right distribution; philosophical and psychological groups the application of spiritual law and principle to human thought and behaviour; through the right development of art, culture and academic education the mind must be trained to reveal the beauty and harmony of the universe which daily life can reflect.

Probably in these fields and through the work of this hierarchical department greater progress has already been made than in any other. The thinkers of the race are already

tending to think universally in terms of humanity and the world. Sharing, co-operation and exchange are more widespread in these areas. We are all enriched by the culture of other peoples, by the scientific research of other nations, by the exchange of educational findings and scholarships and by the economic interdependence of all areas on the globe.

Increasingly, therefore, the illumination of the mind of man will determine our sense of universality, our consciousness that as one humanity we live in one world and worship one God.

Place of Esoteric Group

And where does the esoteric group in the world fit into these goals and this work founded in the spiritual Hierarchy? The esoteric group has a pioneering responsibility to think universally, to love all men, to practise unity and to use the spiritual will which evokes the will-to-good in others and precipitates synthesis. Esotericism is a way of life. Fused as a group soul with Hierarchy and fused as a personality with humanity, the esotericist lives out these principles and these goals in everyday life. We are required to live the synthesis resulting from our own will-to-good for all humanity; to live the unity achieved through the cosmic principle of love exemplified by the Christ and manifesting in our own hearts, which includes all men without exception; to live the universality of thought resulting from an illumined mind integrated and aligned with the Plan of Hierarchy.

A fully creative and inclusive life of service will grow from this acceptance of conformity with spiritual law and principle and the three cosmic energies informing the will, the heart and the mind of God. Our decision to do so places us at the centre of the cross of discipleship where *relationship* in its true sense as the underlying theme of our planetary God, the purpose of the whole evolutionary process, and the main task of the Christ in Aquarius is brilliantly illuminated as the way, the truth and the life.

What's right with the World?

(continued from page 309)

picture of a childish, wilful, humorous, rather charming, as naughty children can be charming, creature called humanity which is far too serious for its own good. The world lacks the capacity to laugh at itself, and to see itself in true perspective as a mere speck in the universal scheme of creation, important as every atom is important, but quite ridiculous in its egocentric behaviour.

But, as with a child, tolerance and constructive patience are necessary. If its foolish and self-important antics are the evidences of the breaking down of the old order of consciousness, the present period may be considered the unavoidable mist-shrouded no-man's-land between the old and the new, between adolescence and relative maturity, which must be traversed. in travail because man so chooses, before the light of the new age can more universally illumine the minds and the hearts of the children of God on this rather sad but potentially beautiful planet. The old has done its ordained work and must now yield to a higher awareness which, for the first time, has a clear opportunity to emerge from personality control to definite soul guidance. Man's extremity is still God's opportunity, and the hand of nature is pointing that way.

The reader must decide for himself whether this cautiously optimistic review of the essential normalcy of human growth is illusory; or whether, on careful examination, the optimism is warranted. By thinking and working constructively and creatively towards a more optimistic and spiritually scientific orientation in consciousness, without sentimental overtones which easily run into the vision-deflecting fogbanks of glamour, the projected collective human thoughtform cannot help but grow in dynamic strength and quality, propelling our little space clipper toward the securer shores of a more universal, and therefore a more mature and better awareness of the very purpose of man's existence on this planet.

Concluded

The Mass of Humanity and the Men of Goodwill

by Foster Bailey

To be co-operators with the Christ we need to focus on preparation for his reappearance.

WE have considered in the March 1966 Beacon the need for co-operators with the Christ and the fact of the existence of a new subjective group known as 'Christ's Own People'. In the May *Beacon* we considered the practicality of seeking to know more and understand better the organisation over which the Christ presides and over his personal activities.

We now come to the need to focus on what the disciples of the world in the new group of world servers are doing in aid to humanity and in preperation for the reappearance of the Christ. This we need to do in order to be intelligent co-operators with the Christ.

There are about three and a half billion people in the world today. Statistics indicate that perhaps only a few years ago as high as seventy-five per cent of humanity lived in hopeless, diseased misery. Uncounted millions still live at starvation levels, illiterate, and without education. In some countries as many as three out of five babies die in less than one year. How can humanity adequately respond to the new age influences and the message and the action of the returning Christ if all of these people he comes to lift remain in this condition?

It is frequently asked what is the factor in communism which gives it world-wide potency, whether as in these latter days, it is Russia, China, or independent of them both. This amazing power of communism to draw response from the mass of humanity is the power of the declaration to hopeless peoples that they need not always remain as they are. This the so-called civilised, educated, and powerful peoples of the world have never done except in a few isolated cases. Now in all humanity new life is stirring.

Nearly four and a half hundred million human beings have been liberated into a new life and for them a new human dignity in Russia, and this in an incredibly short time.

China started its 'new day' back with the original doctrine of Marxism with all its faults, as Russia did. Russia has largely outgrown its faults and her messianic complex. China also inevitably will soon be growing out of it. In this process the seven hundred million people of China are being rapidly lifted even as was the case in Russia.

India, with her nearly five hundred million population has begun the same great lifting process but more slowly, without an electric dynamic call reaching the masses and with far less potent leadership. Their leaders chose the more democratic way, but in some ways the problem in India is more difficult. Here the United States could take action with an enlarged programme focused on India, thus increasing the emergence of her millions to the benefit of us all in a much shorter time. Were we to so develop our foreign aid programme, we as a nation would become co-operators with the Christ whether our citizens realised it in those terms or not. This should be done, as our late President John F. Kennedy said of all our foreign aid when he took office, 'because it is right'.

It is to be remembered that both communism and democracy are means to an end and that conversion of the mass of the people of the world to either ideology is not the goal. We fight with much national self-interest over differences in the means employed in helping humanity, the while we

might with more wisdom co-operate in the quest for right human relations which is of transcendent value to us all. Happily ideologies are transitory phenomena, while the spiritual destiny of human life on this planet remains in the keeping of the Christ, albeit subject to the cruel delay of our folly.

Brotherhood, Co-operation and Sharing

The Christ when here before taught us brotherhood, co-operation, and sharing. We of the rich United States, generally called a Christian nation, have responded so far that we now share about one third of one per cent of our gross national product, and this on our own terms. Also we accept co-operation if we can wangle some mutual advantage which will not upset 'our way of life'. Is it possible that we could co-operate for the sake of our brothers and share because of the need? One third of one per cent out of our abundance is pitifully inadequate while we spend some sixty per cent in fighting communism in Vietnam, loudly proclaiming the while that we do it not at all for ourselves but in aid of the people of Vietnam in the pursuance of our world championing of freedom. Some of our people believe this, but not all. And outside our borders the eyebrows lift and the shoulders shrug.

It seems beyond question that the Christ is keenly interested in the salvaging of this mass of the human family now helpless. Here also hierarchical action has been initiated and is in progress. The hierarchical purpose has been stated to be 'the fusion of all men of goodwill in the world into an integrated responsive whole'. As in the case of the new group of world servers, first comes the creation of the subjective entity based on hierarchical meditation. This new subjective group of all men of goodwill is rapidly forming and the 'esoteric group' in the world has opportunity here. Already outer practical action has resulted. Increasingly the disciples of the world are joining in. A fine beginning has been made and the process is going forward with ever increasing speed. When the co-operators with the Christ put their shoulders to the wheel it will roll forward faster and to better purpose. 'Christ's Own People' are the hard core of this action.

So much for the first order of business of the Hierarchy. Many other things are going forward simultaneously.

It is of importance to know that the Christ comes not to save us but to help us save ourselves. Prolonged needless years of suffering and misery are our responsibility, not his. He is responsible for the Plan but not human degradation, selfishness, and ignorance. The destiny of humanity is in our hands. Perhaps sooner than we think humanity will consciously share with the Christ the responsibility for the Plan.

There are hundreds of thousands of men and women of goodwill scattered all over the world who are well-nigh smothered by the three and a half billion of us. There are indeed enough, if activated, adequately to prepare for the reappearance of the Christ. But the world problems seem too big for them. They are too much preoccupied with the affairs of their individual lives. Most of them feel rather helpless about it all. Therefore, there are not enough of them as yet who are accepting responsibility for human welfare and the successful entry of humanity into the new era.

The disciples in the new group of world servers are subjectively well integrated and securely linked with the Hierarchy and the Christ. But the vitalising of the men of goodwill all around us remains to be effectively implemented. This is the weak link in the chain of human progress. Therefore, the second main business of the Hierarchy is the awakening of men of goodwill. The pressing need is for more men of goodwill to accept spiritual responsibility and become active. This awakening can be greatly helped as more people recognise that goodwill is much more than a nice idea and that it is a definite flowing spiritual energy of enormous potency, capable of practical application to world problems. This process is also already under way, but somewhat slowly and hesitantly. Meanwhile, greed, cruelty, pride, and indifference hold sway and misery is prolonged. A new dynamic vision must come to the men of goodwill so letting into their lives the new tremendous spiritual vitality which is now abundantly available. In this major project 'Christ's Own People' can tip the scales and shorten the time factor.

Metaphysical Parallels of *The Study of Values**

by Leonard Zusne
University of Tulsa

Spranger's six value regions, which underlie the Allport-Vernon-Lindzey *Study of Values*, are shown to have ancient Oriental religious-philosophical antecedents and independent contemporary parallels — metaphysical, philosophical, and psychological.

THE rationale of a psychological instrument is usually a matter of public record, and the *Study of Values* (1951) is no exception. While few have read Spranger's (1928) *Types of Men*, most users of the *Study* know that it was he who originated the six values on which the instrument is based. Spranger arrived at these values on an *a priori* basis as a result of his *geisteswissenschaftliche* speculations, and Allport simply constructed a test around them. The non-empirical basis of the test, however, has not prevented it from becoming a widely accepted one. Buros (1959) reports 143 studies of the instrument. Other reported and unreported research projects in which it has been used since its appearance in 1931 are probably several times this number. It has turned out to be one of the better instruments in personality and related areas. It is interesting to speculate, though, about the extent of the use that the instrument would have enjoyed or, indeed, whether it would have been constructed at all, had psychologists been acquainted with the metaphysical parallels of Spranger's six values from the very beginning. To put it briefly, Spranger's six values are six of the seven cosmic principles of Hinduism, which have been expanded into a teaching of the seven 'rays' and the seven human types of modern Theosophy. It is of some interest, therefore, to know whether and to what extent Spranger and the various Theosophical writers influenced each other, and an attempt will be made to trace such influences through an analysis of the development of the concept of the seven 'rays'.

The septenary, of course, has been part of the cultural heritage of all civilisations since times immemorial. It is only in the Indian religious-philosophical systems, however, where a beginning of a classificatory system of types of men can be discerned. To be sure, seven is not the only sacred number in Hinduism; so are five, eight, and twelve. But the septenary runs through the Hindu scriptures strongly, as for instance in the form of the seven pranas or vital airs, described in the *Vedanta Sutras* and elsewhere, and the seven metres, which are identified with these (Mueller, 1896). *Satapatha Brahmana* (Mueller, 1897) describes the building of a fire altar. The structural elements and the dimensions of the altar are tied to Hindu cosmogony and the Hindu view of the constitution of man. These passages come as close as anything in the Hindu scriptures to a sevenfold typology without actually spelling it out. Another relevant septenary is the seven Rishis (e.g., Mueller, 1894). These, depending on the level of discourse, are the seven wise men, the seven archangels (in Christian ter-

* Extracts from article appearing in 'The Psychological Record', October 1965.

minology), the seven primeval emanations, etc. The seven Rishis figure prominently in the Theosophical conception of the seven 'rays'. Helena Petrovna Blavatsky, founder of the Theosophical Society, made the modern version of theosophy a comprehensive, eclectic religious and philosophical system which drew heavily on Hindu and Buddhist cosmogony, religion, philosophy and psychology. She seems to have been the first one to use the phrase 'the seven rays':

> 'There are seven Forces in Man and in all Nature . . . It is on account of this septenary nature that the Sun is spoken of . . . as one who is driven by seven horses equal to the metres of the Vedas; or again, that . . . he is identified with the seven Gana (Classes of Being) in his orb . . . as also that he has Seven Rays . . . The Seven Beings in the Sun are the Seven Holy Ones. It is they who send the seven principal Forces, called Rays . . . The energy from which they spring into conscious existence in every Sun is what some people call Vishnu . . .' And, 'There are seven chief Groups of . . . Dhyan Chohans, which groups will be found and recognised in every religion, for they are the primeval Seven Rays. Humanity, Occultism teaches us, is divided into seven distinct Groups' (*The Secret Doctrine*, quoted in Wood, 1952) . . .

The question arises, of course, whether Spranger was influenced by Theosophy, or did the Theosophists perhaps borrow from Spranger. Related to this question is the problem of the missing seventh type in Spranger's system.

Since Blavatsky wrote long before Spranger (*The Secret Doctrine* was first published in 1888), the question of primacy hardly arises. By the time the present writer had sent an enquiry to Spranger on the subject, Spranger had already passed away. The only extant biography of Spranger (Croner, 1933) makes no reference to Spranger having been influenced by Theosophical, occult, or Eastern philosophical ideas. No mention is made in *Types of Men* of Blavatsky or Theosophy; however, it appears that Spranger was familiar with both Hindu philosophy and Neo-Platonism, an early form of theosophy. In fact, he admits (Spranger, 1928, p. 30) that he was influenced by Neo-Platonic views. Plotinus, Jakob Boehme, a medieval theosophist, and Schelling, a theosophically oriented philosopher, are mentioned by Spranger, as are such terms as 'the veil of Maya', 'Tat Twam asi', karma, Atman and Nirvana.

The greatest single influence on Spranger was that of his teacher Wilhelm Dilthey, a philosophical psychologist. No intimations of a six- or sevenfold typology can be found in Dilthey's writings, however, except for a mention of 'religion, art, economy, politics, and science' in one paper (Dilthey, 1894) and his programmatic statement that human nature is qualitatively the same for all men, individual differences being merely quantitative, and that therefore a descriptive and classificatory psychology of personality is both possible and desirable. . . .

The Theosophists' debt to Indian metaphysics is a fact, as is the almost exact correspondence between Spranger's and the Theosophical classification systems of human types and the impossibility of showing any direct cross-fertilisation between the writers mentioned above. The important fact is that several independent lines of thought have converged on a common formulation and that a psychological instrument based on this formulation has turned out to be a very useful instrument of considerable viability.

REFERENCES:

Allport, G. W., Vernon, P. E. & Lindzey, G. *Study of Values*. Boston: Houghton, Mifflin, 1951.

Bailey, Alice. *A Treatise on the Seven Rays*. Vol. I. *Esoteric Psychology*. (2nd ed.) New York: Lucis Publishing Co. 1950. (a)

Buros, O. K. (Ed.) *The Fifth Mental Measurements Yearbook*. Highlands Park, N.J.: The Griphon Press, 1959.

Croner, Else. *Eduard Spranger*. Berlin: Reuther & Reichard, 1933.

Dilthey, W. Ideen uber eine beschreibende und zergleichende Psychologie. Sitzungsber d. k. preuss. Akad. d. Wiss. Berlin, 1894, 1309-1407.

Hodson, G. *The Seven Human Temperaments*. (3rd ed.) Adyar, Madras: Theosophical Publishing House, 1956.

Mueller, M. (Ed.) *The Sacred Books of the East*. Vol. XLI, Satapatha Brahmana, Pts. I, II. Oxford: Clarendon Press, 1894.

Mueller, M. (Ed.) *The Sacred Books of the East*. Vol. XXXVIII. Vedanta Sutras, Pt. II Oxford: Clarendon Press ,1896.

Mueller, M. (Ed.) *The Sacred Books of the East*. Vol. XLIII. Satapatha Brahmana, Pt. IV. Oxford: Clarendon Press, 1897.

Spranger, E. *Types of Men*. (Transl. from 5th German ed.) Halle (Saale): Max Niemayer Verlag, 1928.

Wood, E. *The Seven Rays*. (4th ed.) Adyar, Madras: Theosophical Publishing House, 1952.

World Peace*

by Kay Clemetson

WHAT do I believe is needed to achieve World Peace?

As a British newspaper editor I have given much thought over many years to this supremely important question. I have written many editorials around the subject of right human relationships and the Principle of Goodwill which I believe to be the key to World Peace.

To achieve it I think we must accept the fundamental concept of World Government.

The word 'Government' unfortunately gives a wrong impression. Such an organisation, based upon the principles of the United Nations, should have supreme power to co-ordinate rather than to govern. It must be able to assess the needs of nations, to control and direct the resources of the world, to evolve and manipulate an integrated trading plan for all essential commodities, and to co-ordinate the development of scientific research. Above all, it must be the absolute court of appeal for all international differences.

I do not wish in any sense to convey a picture of a collection of satellite nations around a centre of supreme power. On the contrary, every nation must have complete autonomy within the framework of organised, international co-operation.

I am very conscious of the dark shadow of armaments and the ghastly problem of the nuclear arms race. Because I am a realist I cannot wholly subscribe to the theory of unilateral disarmament, but I firmly believe that in the hands of fully responsible, fully representative World Government the build-up of atomic weapons would eventually become effete: strange, horrifying symbols of an age when men were immature enough to contemplate the destruction of the planet and the annihilation of the human race.

President Johnson's announcement last June that the United States intend to make their latest achievement in the use of large-scale nuclear reactors for commercial power available to the world was a great contribution to better international relationships. This is a real step towards achieving a united world society. It is the way the future must shape itself if we are ever to see an end to dangerous tensions and the recurring threat of violent upheaval.

Much of the world's troubles spring from ignorance, poverty and under-nourishment. There can be no real hope of peace until these problems have been solved. Their solution, even if it does not rest with ordinary men and women like ourselves, depends to a very great extent upon our genuine concern for the welfare of humanity as a whole and our willingness to make some personal sacrifices to that end.

Science has an enormous contribution to make to the world of the future, but only if its major achievements are directed towards better living and are made available to all.

The age of competition is on the way out. We are rapidly moving into the far healthier age of co-operation and that involvement in each other's welfare which demands a wider and deeper concept of personal and racial relationships.

Only when man realises that he is a member of a world society and that the human race is a family of nations, depending each and all upon one another for their well-being and survival, will he find fulfilment and peace.

For our part, we can hasten or delay progress by the way we live our daily lives. Positive, dynamic thought and faith in the power of goodwill, of right human relationships and right endeavour, can literally help to bring about better conditions on earth.

Good ever begets good; high purpose brings high reward, and we who wait in hope or sombre pessimism for news of whether other planets are inhabited by beings like ourselves, should remember that here on earth we have our part to play in the great evolving pattern of the Universe: that by the quality of our thinking we, too, can help to shape a better world.

* For Theta Sigma Phi's Program of World Peace, published in 'Paths to Peace' 1965.

A Spiritual Diary on Flour, Lard, and Corn Meal

'ONLY those truths which are wrought out individually in the crucible of experience, really penetrate into the living consciousness and bear fruit.'

Thus I found myself homeless in a poverty-stricken area and forced to line up with others at the curb of a main Highway. We were taking our turn at a State Relief truck laden with food.

It was raining and the conspicuous position revealing our status to passers-by, created a depth of suffering incapable of words. Pride was washed down the gutters of the street.

Each was given a paper bag. When my turn came, I stood in line at the back of the truck. A limousine passing with a liveried chauffeur at the wheel, slowed down disclosing the face of a former acquaintance. She stared in utter incredulity.

Suddenly the bag in my hand was too heavy to raise. It was filled with the anguish of loneliness, of emptiness. Respect of self had died in the passing of a car.

Yet the words persisted—flour, lard and corn meal. But the portions in the bag had suddenly changed in content. A new note had sounded, one of uplift, of sudden expectancy. Were these the gifts of a higher nature? A symbol of a brother's need? Humanity gripped in spiritual hunger?

The thought expanded the heart, causing a forward step, the basic motion in the foot of loving understanding.

The paper bag had been reduced to tatters and its life was spent. A chalice had taken its place, a cup designed for service. It was a symbol of man's struggle with the life of every day, while striving upwards towards the realm of Hierarchy. A vessel of experience, a growth of consciousness, a chalice of patience. These are some of the physical tests of those under such a Law.

Such would be a Plan of Brotherhood, one possessed of group purpose, of spiritual relationship projecting visualisation into a far distant future. A Plan of subjective fellowship true to the One Heart in service to the One World.

B.R.L.

The Vision

Hold before thine eyes . . .
The perfect form of man . . .

See the cross in every one . . .
The shape of God's design . . .

Feel the power flowing through . . .
Shimmering rays of Life . . .

This symbol of the plan on earth . . .
We are the tools of God . . .

Receiving through the pineal point . . .
Mysteries from above . . .

Assimilate within the form . . .
To radiate beyond . . .

The feet that tread upon the earth . . .
Make contact with that life . . .

With arms outstretched . . .
The hands to bless . . .

Pour forth the sacred flame . . .
From every finger flows a spark . . .

The love and blessings give . . .
From all of us who seek to know . . .

This wondrous gift from God . . .

BRENDA RATHFELDER

BOOKS AND PUBLICATIONS

Comment on **'Pope John and his Revolution'** by E. E. Y. Hales. Eyre & Spottiswoode Ltd., 22 Henrietta Street, London, W.C.2. 30/-.

This is an historical book by an author noted as a specialist in Church history. While going into a good deal of detail to compare various statements and actions of Pope John with those of his predecessors, Mr. Hales has a shrewd eye for crucial points of emphasis.

The book is divided into two shortish sections, on Roncalli himself and his attitude to Italy, which includes the side effect of his activities on Italian politics, and two longer sections entitled 'What he taught' and 'What he did'. In view of the increasing dialogue between the Catholic church and 'brethren in Christ' of other denominations this book gives a useful picture of the sequence of moves by which Pope John sought to adjust the vision of the Church towards Christian Unity and World Peace.

'. . . The novelty of his pontificate consisted in his concern not so much to preserve the faith, or to present it afresh (*aggiornamento*), or even to spread it, as to provide for and to succour the whole of humanity; he seemed less preoccupied with the visible Church than with the world as a whole. Here, indeed, was a revolution.'

Some of the outstanding agencies whereby Pope John accomplished this revolution, his writings, the creating of the Secretariat for Christian Unity under Cardinal Bea, the great Council, are all familiar public knowledge. And Mr. Hales gives all of them detailed discussion, going carefully into many practical and theological considerations which they involved. All the important factors Pope John wrestled with ('economic, social and educational problems; the emergent countries; food and population; colonialism; regional organisations; the United Nations; and the maintenance of peace'; agricultural reform, the place of woman etc.) are mentioned in the course of the book. Mr. Hales quotes with considerable knowledge from previous papal documents, to which Pope John had referred in his own writings. For it appears he was ever at pains to link his work with that of earlier papal efforts, even though his own inspiration clearly brought about considerable alteration of stance and attitude. His motto was *Obedentia et Pax*. And although he embraced so whole-heartedly his vocation as 'parish priest of the world' he seems to have been something of a traditionalist where discipline or devotion were concerned.

However, emerging out of the author's discussions are points which show quite clearly the particular quality and motivation of Pope John's inspiration; two or three of these picked at random from the book will have a peculiarly familiar ring to readers of *The Beacon*.

1. Pope John's favourite text and one to which he increasingly geared the mainstream of his work was Our Lord's prayer in St. John's gospel; *ut unum sint*, ' . . . that they all may be one'. (See note 1).

2. The practical political recognitions which backed this up and led to Pope John's emphasis on the value of the U.N.O. 'Truth calls for the elimination of every trace of racial discrimination, and the consequent recognition of the inviolable principle that all States are by nature equal in dignity . . .'(*Pacem in Terris*).

3. The special broadcast made by Pope John over Vatican radio one month before the opening of the great Ecumenical Council, in which he tried to clarify the outlook for the Council as officials showed signs of submerging purpose in multitudinous preparatory detail. In doing this he laid particular emphasis on spiritual freedom. The author remarks on a striking resemblance to President Rooseveldt's enunciation of the 'Four Freedoms' for man.

4. The author notes, insofar as Pope John's short reign allows one to observe, that he appeared to respond to and work with a rhythm that involved the Feast of Pentecost. (See note 2).

The book finishes on a warning note, and asks whether the Church will take full advantage of the opportunity, created by Pope John, to relate herself to all aspects of the contemporary world scene. And in this connection there is a relevant passage from elsewhere in the book, where Hales talks of the poor response received from both inside and outside the Church when Pope John first mooted the idea of a Council. . . . 'Very significantly however, at least in retrospect, the first reply came from Cardinal Montini, Archbishop of Milan, the future Pope Paul VI, and he had at once grasped what was intended: 'The Council will make Rome the spiritual capital of the world from whence the light will spread upon those places and institutions where men are working for the union of the peoples, for social peace, for the welfare of the poor, for progress, for justice, and for liberty."'

Note 1.

'The motivating urge of God, His outstanding desire, is towards union and at-one-ment. It was this tendency or quality which Christ sought both to reveal and dramatise for humanity. As far as the fourth kingdom in nature is concerned, His

tremendous utterances, expressed for us in St. John XVII, are the call to synthesis, and urge us toward our goal.'

from *A Treatise on the Seven Rays. Vol. 2, p. 231.*

Note 2.

'The Festival of Easter and the Feast of Pentecost will be the two outstanding days of the religious year. Pentecost is, as you must well know, the symbol of right human relations in which all men and nations will understand each other and, though speaking in many and diverse languages, will know only one spiritual speech.'

Destiny of the Nations, p. 151.

JOHN R. SINCLAIR

Book Notice

The Beacon editors acknowledge the receipt of the following book from the publishers:—

Greater Than We Know by Ian Fearn. New Renascence, Weald Laughton, Lewes, Sussex. Price 7/6. 83 pages.

This little book is an admirable introduction to the Ageless Wisdom, expressed in contemporary terms.

Recommended Periodicals

International Peace Research Newsletter

Published three times a year by International Peace Research Association, Secretariat, Polemological Institute, University of Groningen, Ubbo Emmiussingel 19, Groningen, Netherlands.

Subscription, included in membership in International Peace Research Association ($7.00 a year), or $2.00 a year to non members, or 14/-.

North American subscribers mail to:
EDITORIAL OFFICE,
INTERNATIONAL PEACE RESEARCH NEWSLETTER.
UNIVERSITY OF MICHIGAN,
ANN ARBOR, MICHIGAN 48104.

All others mail to:
INTERNATIONAL PEACE RESEARCH ASSOCIATION,
POLEMOLOGICAL INSTITUTE,
UBBO EMMIUSSINGEL 19, GRONINGEN,
NETHERLANDS.

The International Peace Research Newsletter, now published with assistance from UNESCO, was first issued by the International Consultative Committee on Peace Research of the Women's International League for Peace and Freedom. In January of 1965 the Newsletter became the official organ of the International Peace Research Association established at a conference in London in December, 1964. At that conference steps were taken to broaden the original concept of holding research conferences. Instead it was decided to form a professional association with the principal aim of increasing the quantity of research focused on world peace and ensuring its scientific quality. This association is to be known as the International Peace Research Association, or IPRA.

By Royal Decree of January 25, 1966, IPRA has been incorporated according to Dutch law. The request for recognition by UNESCO under category B is now under consideration.

IPRA engages, as far as possible in close co-operation with UNESCO, in such activities as:

(a) the organisation of international and inter-disciplinary general and special conferences;
(b) assistance in the co-ordination of peace research in different countries, and the stimulation of international peace research, including the exchange of lecturers and research workers;
(c) the support of existing scientific journals devoted to peace research;
(d) activities in furthering the establishment of peace research institutes and associations;
(e) the publication of scientific studies of an interdisciplinary character and the proceedings of IPRA conferences;
(f) directing the attention of scientists to aspects of peace research that might require further investigation.

●

Peace Press, 3 Hernon Avenue, London, N.3, U.K.
Subscription: $4.50 or £1/10/- annually,
$9.50 or £3/5/- airmail.

Peace Press is published twice monthly by the International Confederation for Disarmament and Peace (ICDP). Its purpose is to provide an international information service to create an informed public opinion in order to promote world peace. The production of its information service is financially supported by the International Peace Bureau located in Geneva.

Its issues include concise data concerning the policies, studies, research and activities of organisations and of nations which are working toward the establishment of peace on a planetary basis. Included are excerpts from a wide variety of international sources, as well as news items about conferences, meetings, workshops, projects, human rights movements, marches, teach-ins and recommended new publications. The transnational concept of education is considered through reference to the new Friends' World College (Quaker); to a planned international university under the sponsorship of UNESCO, and to the proposal for an United Nations University to be located possibly in Canada. Disarmament, the prohibition of nuclear weapons and subsequent inspection are emphasized.

Invocation and Evocation

THE two words 'invocation' and 'evocation' are descriptive of that mysterious something, emanation, voiceless appeal, inherent urge towards the light, which is innate in all forms, which produces interplay and relationship, and which is the cause of all progress or pushing forward along the path of an expanding consciousness and a penetration into the light. This is true of a plant pushing its way out of the darkness of earth into the light of the sun, a child extricating itself under the life impulse from the womb of its mother, of the human being pushing himself into realms of greater knowledge and effective physical living, of the aspirant driving forward out of the Hall of Learning into the Hall of Wisdom, of the disciple penetrating into the realm of soul light and life, of the initiate passing from grade to grade in the Hierarchy of Liberation, of the Christ moving on into the Council Chamber of Shamballa, and of the Lord of the World himself undertaking those processes which will lead him into realms of divine life, of which even the highest initiate on our planet has no conception. All comes about as part of a great system of invocation and evocation, of appeal and response, and all are distinctive of the 'mode of Life' which governs the entire graded hierarchy of Being upon our planet.

This evolutionary pushing forward along the Lighted Way, out of darkness into light, from the unreal to the real, and from death to immortality, is an inherent urge in all forms. It constitutes one of the most subtle and one of the least understood laws of the universe, being related to the Life principle, of which we know as yet naught; it *underlies* the Law of Evolution as well as the Law of Karma and is, in reality, the Law of the Life Purpose of the planetary Logos; it is an expression of His dynamic intention as it forces all substance in manifestation and in time and space to act and react in conformity to his Will. He thus enables his form, the planet which is a compound of all the seven kingdoms in nature, to express logoic intention for the 'duration of the Great Breath'; of this breath, time and space are the two aspects. It affects the tiniest atom and the most exalted Being within the sphere of his consciousness and the scope of his livingness; it affects the subhuman kingdoms, unconsciously to them, and is in relation to them sometimes spoken of as 'the Law of Life of the Sun'. The human family, after the stage of personality integration is reached, reacts with increasing consciousness of the divine purpose.

from A TREATISE ON THE SEVEN RAYS, VOL. V, PP. 519-520